CATHOLIC · ACTION ·

Vol. XVII, No. 11 November, 1935

YOUTH AND CATHOLIC EDUCATION—
N. C. W. C. STUDY TOPIC FOR NOVEMBER

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Our Common Catholic Interests:

Mexican Government's Anti-Religious Aims Shown by Non-Partisan Survey—N. C. W. C. Pamphlets Add New Facts on Persecution of Church in Mexico—"Morals of Screen" Discussed by Leading Dramatic Critic—More Lay Catechists Called Urgent Need of Catholic Action

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is -- What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVI, No. 11 NOVEMBER, 1935

OUR COMMON CATHOLIC INTERESTS

THAT the Mexican Government is not only denying religious liberty to the people of Mexico but "is seeking the abolition of religion in substantially the same way as the Soviet Government of Russia," is the conclusion reached by a non-partisan deputation sent to Mexico by the American Committee on Religious Rights and Minorities. The report of the committee has just been published in pamphlet form under the title "Religious Liberty in Mexico," under the signatures of the investigating deputation which included: Dr. Philip Marshall Brown, former professor of international law in Princeton University, a Protestant; Carl Sherman, former attorney general of the State of New York, a Jew; and William Franklin Sands, educator and former member of the diplomatic corps, a Catholic. A foreword is signed by Dr. Arthur J. Brown, chairman, and Henry A. Atkinson and Linley V. Gordon, secretaries to the Committee on Religious Rights and Minorities which includes more than 50 outstanding Americans, among them being a former president of the United States, a member of the United States Senate, a former ambassador and many notable members of the clergy and laity of the Catholic, Protestant and Jewish churches.

Mexican Government's Anti-Religious Aims Shown By Non-Partisan Survey

"Since the return of the deputation," it is stated in the foreword, "still further confirmation of this (the desire to extirpate religion) has been given by President Cardenas' decree in September for the nationalization of church properties, which is one of the harshest and most oppressive anti-religious laws ever passed in any land."

"Judged, not by the criticisms of opponents, but by the enactments of the Government itself and the declarations of its own officials," the committee's message says, "the deliberate purpose is not merely the correction of alleged abuses in any church but the extirpation of all religion in the country. Such a policy justifies the strongest protest, not only of the Mexican churches and their members, but of the friends of religious liberty in other lands, irrespective of their church affiliations.

"This committee believes that the most effective way to deal with a situation of this kind is through the operation of an informed and enlightened public opinion. It therefore appeals to the Government and people of Mexico and to intelligent and fair-minded people in America and other countries, to study the report of the committee's deputation, to extend its circulation and to take such steps as they may deem proper to aid in the development of a public sentiment which the Government of Mexico can not ignore without forfeiting the respect of the civilized world."

Copies of the report, foreword and conclusions have been sent to the Department of State, to the Mexican Government and its ambassador at Washington, to the League of Nations, and to thousands of religious societies and individuals throughout the world.

While the Catholic Church is most directly affected by the anti-religious laws in Mexico, it is noted, the laws apply to all religious bodies alike.

"It is now apparent," the report of the deputation states, "that the National Revolutionary Party, which controls the Government of Mexico, has with deliberation embarked upon a program aimed at the destruc-

tion of the Roman Catholic Church and, with it, the destruction of all religion. This policy can succeed if the National Revolutionary Party can accomplish its purpose to prohibit the teaching of any religion to children in public or other schools, and in its often disavowed but unconcealed purpose to at first so limit the clergy and the number of churches as to make the influence of the clergy insignificant, and later, wherever possible to entirely prohibit the existence of churches and clergy. . . ."

Dealing with the laws restricting religious liberty, the report says: "Since it is therefore evident that no one can seriously question that these provisions are both anti-clerical and subversive of mankind's religious rights, it is pertinent to ascertain whether the State can justify their enactment as essential measures to safeguard its civil powers. Analysis of the form, intent, and effect of the provisions, does not permit their justification as mere safeguards of such civil powers."

"We are convinced," the committee says in conclusion, "that the present Mexican Government does not recognize its constitutional obligation which guarantees its citizens freedom to profess the religious beliefs or to practice the devotions of their sects. We also conclude that such government is not according reasonable protection to the organized church bodies, whereby they may maintain their rightful functions in the spiritual leadership and guidance of their respective sects."

Declaring that the restrictions on religion in Mexico justify grave concern, the committee says: "The struggle for the freedom of the churches and the rights of men to worship God according to their own conscience, which, a generation ago, appeared to be victorious, has suffered serious reverses in recent years, and the struggle must be renewed under trying conditions. The situation in Mexico is not an isolated one. Our committee has investigated like conditions in Russia, Germany and Roumania, and has published the results of its inquiries. There appears to be a world-wide recrudescence of an intolerant spirit. It is significant that this spirit is being manifested not so much by ecclesiastical bodies as by governments which appeared to be determined to subordinate the Church to a totalitarian state or to eliminate it altogether."

The committee then points out that its deputation was carefully chosen from among representatives of the three churches to "insure a thorough and disinterested inquiry that would command general confidence."

"The committee desires to make clear," its message states, "that it is not concerned with the social and political policies of the Mexican Government," it freely recognizes, it is stated, that "Mexico has a right to develop her reconstruction plans without interference from outside sources, and we scrupulously respect and urge for a sympathetic understanding of her efforts in the betterment of the laboring class." Its inquiry, it adds, is concerned solely with "the question of religious liberty, the inalienable right of the individual to freedom in his religious life and of the Church to function in its own sphere without restraint by the State."

Copies of the report are available at N. C. W. C. headquarters, price 10 cents per copy.

N.C.W.C. Pamphlets Add New Facts on Persecution of Church in Mexico

CONTINUING its efforts for years past to bring before the people of the United States the facts with regard to the persecution in Mexico of religion and of the Catholic religion especially, the N. C. W. C. added during the past month to its previously published literature on this subject two additional pamphlets, both of which throw new light on the unfortunate condition of the Church in Mexico.

The first pamphlet presents a translation of the "Mexican Bishops' Pastoral" addressed to "its most illustrious chapters, to the venerable diocesan and regular clergy and to all the faithful." In this pastoral, the bishops, after recalling notable works of the Church in their country for social betterment, offer to assist still further in the social restoration of Mexico, but point out that the Church can do this only if she have reasonable freedom to act.

The second pamphlet entitled "Mexico—Text of Decree on Nationalization of Church Property—Appeal of the Bishops of Mexico" contains a foreword by the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, and a brief in protest by Edwards Palleres, an attorney of Mexico, which shows how the law for the nationalization of Church property definitely seeks to destroy religion and freedom of all and any religious worship in Mexico.

In his foreword, Father Burke, calling the decree of President Cardenas "a mockery of law" says that law presupposes order, justice, and freedom, and that "a law not founded on these fundamentals is no law but arbitrary tyranny." The decree of Cardenas, he adds, "contradicts, nullifies and voids the basic law itself of Mexico." "This decree," he writes, "is not law; it is but animus and hatred. Ruthlessly it would destroy religion, religious worship, religious institutions."

Father Burke states that "the alleged purpose of this decree is to enforce Section II, Article 27, of the Queretaro Constitution." He quotes the section and then declares that "this constitutional mandate was enacted by a convention that did not represent the Mexican nation, a convention born of and sustained by intense partisanship."

"The provision is reactionary," he continues, "and it turns back the pages of Mexico's history to the middle of the 19th Century, to the anti-religious fanaticism of the Juarez Revolution. The revolutionary decrees of Juarez asserted that churches could not have the legal right to acquire, hold or administer real property. But the 1857 Constitution, although based for the greater part on those decrees, did not embody fully their spirit of hatred. As finally ratified with amendments, the 1847 Constitution recognized in a limited way the legal right of 'religious corporatons and associations' to acquire title to, and to administer 'buildings immediately and directly destined to the services or purposes of the said corporations and associations.'

"The Queretaro Constitution substitutes for this right the provision: 'The Federal Government shall determine which of them (that is, church buildings) may continue to be devoted to their present purposes.'

"But this new decree, this law of August 31, 1935, the purpose of which is to enforce Section II of Article 27 of the Constitution, ignores completely this constitutional mandate. For the constitutional mandate requires the Federal Government to state what church buildings shall be continued to be devoted to their present purpose. This mandate, if it means anything, means at least that the privilege of being used for religious purposes shall be accorded to at least some church buildings by the Federal Government."

Father Burke then points out how articles 9, 14, 16, 27 and 130 of the present Mexican Constitution violate the guarantees of peaceable assembly, the right to life, liberty and property, the sacredness and right of the home, security against confiscation, and especially of freedom of religious worship, adding:

"The suppression of religious worship in Mexico through the confiscation of church property has been a measure of reprisal employed by every so-called revolutionary government in Mexico."

The two pamphlets mentioned, together with other enlightening information in pamphlet form (see page 23), are available at N. C. W. C. headquarters. Their widespread circulation by the Catholic clergy and laity would, indeed, be a praiseworthy work of Catholic Action.

"Morals of Screen" Discussed by Leading Dramatic Critic

A DEPENDABLE and well-informed Catholic critic of the stage and screen, Richard Danna Skinner—well-known through his reviews in the *Commonweal* and other metropolitan publications—has recently analyzed "The Morals of the Screen" in an article that should be carefully read by Catholic parents, teachers and guardians. Published originally in the October, 1935, issue of *The Catholic Educational Review,* Mr. Skinner's views have been made available in pamphlet form (price 10 cents per copy) by the N. C. W. C. Department of Lay Organizations.

Stating that "thousands, if not millions, of parents and teachers are trying to answer the question: 'Just what is an immoral, or indecent screen play?'," Mr. Skinner proceeds from a knowledge of reviewing based upon many years' experience to state the problem simply and to provide a few helpful tests which can be applied to particular cases.

"The principles governing stage plays and screen stories are identical," Mr. Skinner states. "There are also a few primary distinctions to keep in mind from the outset. Among them are the following: (a) the distinction between 'theme,' 'plot' and 'treatment,' and (b) the distinction between 'immoral,' 'unmoral' and 'indecent.'"

After defining and explaining these points, Mr. Skinner proceeds to the more difficult task of how to apply these standards to individual plays. With regard to "treatment," he states:

"Treatment includes such matters as the author's detailed stage directions and dialogue. It ought to be quite obvious that in spite of a perfectly moral theme —such as that, for example, of crime and punishment— the playwright could, if he wanted to, use a great deal of filthy dialogue or give stage directions for individual scenes calculated to build up so-called box office appeal. Treatment, like plot, is less apt to concern the morality of a play than its decency."

Citing the need and at the same time the difficulty of maintaining a universal standard of measure in judging the morality or immorality of a theme of a play, Mr. Skinner states that while varying standards prevail among certain groups, "any Catholic group attempting to judge the morality of a given play must be willing to base its judgment solely on the Catholic standard of morality and must not be surprised if this brings a storm of protest from those individuals and groups who have an entirely different standard."

Concluding his discussion, Mr. Skinner gives the following suggestions in applying Catholic standards in judging screen productions.

"First of all," he says, "the theme of each play should be very carefully analyzed. Just what is the problem or question put up to the main character? Just what answer does that character choose? And what are the results of his or her choice? If the choice seems to be an immoral one and seems also to have the approval of the author, then the play in question can be put down quite simply as 'immoral.' No further investigation is really necessary in such cases, no matter how much of a veil of 'artistry' may be thrown about the immoral theme by way of perfume or decoration.

"The second step—assuming the play has a moral theme—is to look at the plot and treatment. One thing

of particular importance to watch for is the giving of wrong reasons for right actions. Many a play has a moral ending for which the author gives entirely the wrong reasons. That comes out in dialogue and treatment. The next and obvious thing to look for is the degree of good taste and judgment with which a story is handled. In fact, there are apt to be, even among very sincere people who are in entire agreement as to their code of moral standards, violent disagreements on the question of decency or indecency. . . . Common sense and a realistic understanding of human nature are the only safeguards to judgment in such matters.

"In conclusion, it seems to me of the utmost importance that when screen plays are condemned by any group for immorality or indecency, the grounds for condemnation should be very clearly stated, even at the expense of using a few extra words. There are at least three definite adverse classifications into which the average play might fall. This discussion might well come to an end simply by listing these classifications: (a) The play is immoral in theme and indecent in treatment. (b) The play is immoral in theme, although inoffensive in treatment. (c) The play is moral in theme, but offensive or 'indecent' in treatment."

Organizations affiliated with the National Councils of Catholic Men and Women would do well to circulate the pamphlet reprint of Mr. Skinner's article among their members, especially among study club groups. The pamphlet is accompanied by a study outline which, used in connection with that provided in a previously published N. C. C. W. pamphlet—"The Problem of Motion Pictures" (single copies 25 cents) furnishes excellent material for discussion and action in this matter of universal interest and concern.

More Lay Catechists Called Urgent Need of Catholic Action

N. C. W. C. headquarters has been favored with a pamphlet reprint of an address delivered by the Rt. Rev. Charles Alfred Martin at the Cleveland National Eucharistic Congress on the subject of "Lay Catechists" in which was presented a compelling appeal for a more interested response to what many regard as one of the most vital problems of the Church in the United States.

As a preliminary to the presentation of a practical program of Catholic action in this field, Msgr. Martin called attention to the fact that only 63,845 converts—representing only one-sixteenth of one per cent of our non-Catholic population—were reported in the 1935 *Official Catholic Directory*. At that rate, Msgr. Martin states, "it would require over 1,600 years to bring the Gospel of Christ and the blessings of His Church to our America. In the administration of our parishes and institutions, our priests must unfortunately carry largely the burden of material and financial management as well as their spiritual care. Their time and energy are absorbed in the affairs of our own people. Their contacts with non-Catholics are rare and casual. They instruct the few people who come to them or are brought to them, generally blessed with the gift of Faith and asking the grace of baptism. Campaigning for Christ in the land of the hundred millions, seems beyond our present forces. Clearly the priests are not well enough equipped with time and opportunity. We need lay catechists, as do our foreign missioners."

Ample material to form an army of lay catechists, Msgr. Martin said, is to be found in our Catholic schools, which in the past 10 years alone have produced more than half a million graduates. Sponsors of our schools, Msgr. Martin stated, have not given these graduates a Catholic education to be selfishly used, but have made sacrifices to develop leaders for Church and Country. "Surely our American Catholic laymen and women educated in Christian schools," he said, "are far better prepared to be catechists than the poor natives of pagan lands who multiply the hours and labors and harvests of our foreign missionaries. The equipment needed for this army of Christ, is very simple: a little zeal, a little time, a little catechism. The great Cardinal Gasparri, recently deceased, in spite of his office as Papal Secretary of State and his monumental work on the Canon Law of the Church, thought it important to take time to write a little catechism in words of one syllable, for the people. It is the little catechism that counts."

"Among the hundred million non-Catholic Americans," Monsignor Martin said, "is a great multitude with Catholic background and sentiment, often the children of immigrant parents who in the struggle for existence in a new land neglected their religion." Kindness and sympathy toward such would bring many back to the Church of their forefathers, he added.

Popular voices over the radio, together with the spreading of apologetical literature, has smoothed the way for many to approach the Church of Christ, the Monsignor stated and added:

"You will be actually at your work as a catechist, the day you sit down with your neighbor and with a prayer in your heart and a catechism in your hand, study over with him the pages of that little book. When you have finished the work of instruction, bring your catechumen to the priest who will give any additional instruction needed before baptism. Do not wait for meetings and organizations. You are the catechist. Get a dozen little catechisms and go to work."

The advice of Msgr. Martin is as practical as it is timely. Radiating the compelling influence of good example, the good Catholic layman and laywoman is, as he states, a powerful magnet drawing the non-Catholic into the warm, living religious life and spiritual grace and happiness which the Church provides.

SAVING *our* YOUTH *for* CHRIST

By
Very Rev. Msgr. M. J. Ready

IN THIS timely and enlightening summary of the sectional meeting for young men held in connection with the Cleveland National Eucharistic Congress, the Assistant General Secretary of the N. C. W. C. presents some of the developments and needs of the Catholic youth movement as recounted at the meeting by such zealous and far-seeing leaders as Bishop Noll, Bishop Sheil and other students of the problem among the clergy and laity as well as by youth itself. The resolution adopted by the meeting and reproduced herewith should be the subject of careful study everywhere. The reader's attention is also directed to the study club discussion of the topic "Youth and Education" printed on pages 17 and 18 of this issue.

"EVEN the presence of two bishops sitting on the stage did not awe that group into deferential silence. They debated and whereased and esolved with the skill of veteran congressmen."

Such an appraisal was made of the Sectional Meeting for the Young Men during the recent inspiring ational Eucharistic Congress in Cleveland. And as ou elbowed your way out of Music Hall, Cleveland ublic Auditorium, that Tuesday afternoon with a rowd of two thousand young men, you sort of said yourself—"There, indeed, was evidence that Cathic education works, that it is raising up generations capable, zealous defenders of the Faith."

The meeting was called to order by Bishop Noll, Fort Wayne, episcopal chairman of the Department Lay Organizations, N. C. W. C. Before introducing e speakers of the session, Bishop Noll outlined briefly e position of the laity in the plan of the American ierarchy's organization of the National Catholic Welre Conference. His Excellency described the proram of youth organization already established in the ational Council of Catholic Men and the National ouncil of Catholic Women, and spoke specifically of e two recent conferences for youth leaders under the spices of the councils during the past summer at otre Dame University and the National Catholic hool of Social Service.

"THE care of youth," the Bishop said, "is not a new program for the Church. Methods of carrying on that important function must be adjusted to changing conditions of society but the essential elents remain constant—the teaching and example of rist and the administering of His grace through the craments. We do not underestimate the influence of home, the school, recreational or industrial environnt, but we have in our parishes today numerous amples of the power of grace and Christian ideals ercoming the most vicious influences of modern life. efficient methods of reaching youth is the only reason why the Catholic plan does not work a hundred percent."

Bishop Noll characterized Bishop Sheil, the principal speaker of the session, as a leader in youth activity who had successfully introduced new methods in the guidance and care of youth in the great cosmopolitan centers of Chicago.

Bishop Sheil told the eloquent story of the planning and inauguration of the Catholic Youth Organization as an agency to promote (in the potential crime centers of Chicago) social, recreational, cultural and spiritual opportunities amongst the religious underprivileged, the indifferent, the hostile and anti-social Catholic youth.

THE interested attention given to the Bishop as he told the C. Y. O. history was impressive. Undeniably some of the young men in that audience had experienced the harsh, cruel blows of misfortune, which were the locale for the loss of faith, the bad companionship, the youthful despair, the open road to crime described by Bishop Sheil. Regardless of personal experiences, every young man present, no matter what his position or educational equipment, got the lesson which Bishop Sheil developed so effectively in his address; the lesson of duty towards the Faith and personal responsibility in the social mission of the Church. The C. Y. O. enlisted what might be called the normal, interested, zealous parish-member type of young man and under the expert guidance of a corps of well trained youth leaders, priests and laymen, used these recruits in a variety of ways to gain the interest of the disinterested Catholic young men and the reclamation of those of their brothers who apparently had been lost to the Faith.

The program of the C. Y. O. was not limited to the religiously underprivileged, however, but was established in all parishes to coordinate the social and cultural work of the schools and parish societies. Bishop Sheil described the plan followed by the C. Y. O. in

promoting the Boy Scouts and the Girl Scouts, the encouragement it gave and the help it received from the Holy Name Society, the Sodalities, the Confraternity of Christian Doctrine, the Catholic Instruction League and other organizations in the archdiocese. The competitive athletic program covering most of the sports was the "publicity agent," getting and holding the attention of the clientele to be served.

BISHOP SHEIL spoke with magnetic fervor. His words rang with the eloquence of a prophet descending from the mountain of vision. The vision he saw was a generation of youth embattled by the demons of infidelity and materialism, a generation eager for victory which could be gained only by rallying to the standard of the Cross of Christ.

"*Save the underprivileged for Christ*" was the call of this apostle of youth as he outlined the work done in Chicago. "We had," Bishop Sheil continued, "to win the privileged to a sense of their responsibilites to Christ; we had to make the children of the slums know that we loved them; we had to make the children of the rich know that they had had love enough and favors enough to share with their less fortunate brothers and sisters of the tenements."

"Our schools had to be reminded," the Bishop continued, "that teaching religion was not enough, unless they made that teaching of religion sufficiently inspiring to lift the boys and girls to a sense of true leadership in their parishes and their communities. We needed to remind our priests that the most precious portion of their flocks were the little ones of God. We had to bring the great resources of our Catholic laymen and laywomen to bear on the problem of how to provide proper homes and surroundings and playgrounds and games and sports and entertainment and associations for the underprivileged youngsters in the gutter. We had to weld all our Catholic young people into a unity of heart and purpose with Christ as its center, the Blessed Sacrament as its source of strength, the Church and school as its efficient and effective units, and Catholic comradeship as its great ideal."

"CHRIST as Youth's Ideal" was the title of an inspiring address by Father Mooney, director of the N. C. C. M. Youth Bureau. "From the Heart of Christ in the Eucharist," Father Mooney counseled the young men, "you will draw the strength and courage you need for spiritual leadership. Recognize and apply in your daily lives that duty of reverence to duly constituted authority. Insist on the application of those Christian principles for human dignity which guarantee our God-given rights in the realm of government, economics, education, and, what is even more important, in the realm of religion."

It was now youth's turn to speak. The formal addresses were finished and from various sections of the Music Hall young men were on their feet asking for the floor.

"My name is John Murphy of St. Gabriel's Parish, Cleveland, and I wish to ask Bishop Sheil if the youth program in Chicago is organized along district or parish lines?" The Bishop graciously described the setup in Chicago. From the balcony, in a very certain tone, Henry Klonwinski announces himself as from St. Casimir's Parish, Akron, and asks for a suitable program for young men beyond the Boy Scout age and then describes the organization for youth work developed by his assistant pastor. Another young gentleman gets the floor, after the situation in St. Casimir's parish is discussed, and inquires if there could not be some directing influence for establishing a coordinated program for youth activities, a program which continued in existence and vigor after Father So-and-so was transferred to another parish.

Salvatore Arata told of the youth council formed by the pastor of St. Rocco's which won the applause of the audience. St. Rocco's Youth Council is an executive committee of young men and young women, for the most part graduates of the local colleges. The committee members direct various activities from hiking to study clubs and have carefully arranged the program to suit the different age groups.

A LAD rather nervously testified that his parish had the best gymnasium of any parochial school in the city but it was locked as tight as the proverbial drum because a window and two light bulbs had been broken in the course of the basketball league championship play-off!

From this discussion certain facts were established: first, that there were numerous activities for youth in most of the parishes but little coordination; a directed program was essential. Secondly, youth activities were confined chiefly to athletics and social affairs. Thirdly, young men, particularly graduates of high school or college, found few opportunities in their parishes for continuing the well rounded Catholic Action program of the schools—the study clubs, dramatics, literature committees, Confraternity of Christian Doctrine, mission activities, St. Vincent de Paul and Big Brother organizations. Fourthly, that trained youth leaders men and women, are needed to promote a really successful city-wide and diocesan program.

While resolutions were prepared Father James O'Brien, assistant diocesan director of charities of the Diocese of Cleveland and chaplain of St. Anthony's Home for Boys, described a survey on youth activities covering a section of Cleveland comprising twelve parishes. The study, requested by Bishop Schrembs, was under the direction of the Reverend Michael Lee Moriarty, diocesan director of charities, assisted by a committee of priests, laymen and laywomen. The Rev

erend Joseph J. Mullen, Ph.D., of the Seminary of Our Lady of the Lake and the Reverend Ralph Gallagher, S.J., professor at John Carroll University, directed a survey of non-Catholic youth activities and programs in the same district. The survey recommended that a coordinated program for religious, cultural, social and recreational work amongst young men and women be established in the individual parishes. Parish councils for youth work were to be grouped in convenient district or sectional councils forming city councils and eventually a diocesan council. The survey covered an exact appraisal of existing physical facilities in the twelve parishes considered—auditorium, gymnasium, assembly rooms, athletic fields, etc., as well as of the societies for youth, or conducting youth work—Holy Name, Sodality, Boy and Girl Scouts, Boys' Brigade, C. D. of A., etc. An important feature of the study was the reported attitude of the individual pastors towards the proposed youth organization.

THE committee's work was done with great care and its findings should prove valuable in the establishment of an effective program in the Diocese of Cleveland and dioceses of similar character throughout the country.

The meeting was ready to consider resolutions.

"Whereas," the reader began, "Pius X of blessed memory aroused the world to a deeper meaning of the importance of Christian youth and opened freely, even to the very young, the Holy Eucharist as the nourishment of spiritual life; and

"Whereas," the reader continued in that impressive, dignified silence which followed the recent noise of debate, "our present gloriously reigning Pontiff, Pope Pius XI, has both reenforced and extended this message to Christian youth and urged them to forward a true crusade of Catholic standards and of Catholic Action; and

"Whereas," (*'Laudate Dominum omnes gentes, laudate eum omnes populi'* sounded distinctly through the Music Hall, as twenty thousand men and women sang the familiar psalm at the conclusion of the Holy Hour in the adjoining mammoth auditorium. The Presence of Christ was in the minds and hearts of these earnest young men and a knowledge of loyal duty to Christ was on their lips as the reader continued.);

"WHEREAS, we under the leadership of His Excellency, the Most Reverend Joseph Schrembs, Bishop of Cleveland, are now privileged to celebrate a National Eucharistic Congress; therefore be it resolved:

"That through this Eucharistic Congress the Catholic Youth of our land be still further stimulated, first to realize the supreme worth of not only frequent, but of daily Holy Communion and secondly, of carrying out, of applying, of living both in a personal and organized way the standards which the Eucharistic life demands;

"That Catholic youth will, therefore, stand unflinchingly for the rights and the principles of Catholic education;

"That Catholic youth seeing even in their very young years, the material sacrifices their fathers and mothers must make, the financial burdens under which many labor, will study, know and defend the principles of social justice as set forth in the 'Rerum Novarum' of Leo XIII and in the 'Quadragesimo Anno' of Pius XI;

"That Catholic youth while being trained in fields of physical and health culture, of athletic training and the fruitful competition which such contests yield, will also devote their minds, their thoughts, and a portion of their time to the end that they may know intelligently and fully the source of that Christian life of which they must be individually and collectively the example and the champions;

"That Catholic youth be urged to read Catholic literature and support the Catholic press;

"That Catholic youth, particularly that portion of it that has the advanage of high school and college education, be the more eager to enlist themselves under the banner of Catholic Action;

"That study clubs fitted for Catholic youth be promoted and encouraged;

"That Catholic youth show among its fellows a reverence for things sacred, a cleanness of thought and of tongue; a persevering temperance in regard to alcoholic drink; a Christian respect and chivalry towards womanhood; a determined will never to patronize the indecent movie or theatrical performance or to read suggestive books or magazines or the criminal and lewd stories printed in the public press; to be fearless in showing oneself a militant Catholic; to know that one cannot be other who lives in Jesus Christ (The youthful Christian is a youthful Christ);

"THAT in order to show in a practical way his devotion to this, his high calling we invite every Catholic youth of our land to pledge himself to receive Holy Communion frequently and to recite daily for all the youth of America that short prayer of St. Bernard to our Blessed Lady known as the *"Memorare";*

"That, we pledge ourselves to these practices and ideals of Christian citizenship for the abiding welfare of our country, the glory of the Church, and the love of Jesus Christ our Eucharistic King."

After numerous suggestions, emendations, and corrections the resolution was adopted in the language above quoted. It will not be youth's fault if that charter remains just a document fashioned in the fervor of America's national homage to Christ in the Blessed Eucharist. Under prudent direction, youth has the courage, the zeal, and the piety to save the underprivileged for Christ.

Our Catholic Charities Go Forward

By
Rt. Rev. Msgr. John O'Grady

HEREWITH we are privileged to present to our readers a brief retrospect and a vision of the National Conference of Catholic Charities contributed by its national executive secretary to whose unremitting zeal and intelligent initiative much of the notable accomplishment and success of the Conference is due. Our readers will, we are sure, agree with Msgr. O'Grady when he says: "The Conference has made a notable contribution to the progress of the great Catholic social movement in the United States." "What is needed now," he adds, "is a greater number of leaders with a clear grasp of Catholic philosophy in relation to current issues."

THE Peoria meeting of the National Conference of Catholic Charities will always hold a unique place in the annals of the Catholic charities movement. In planning for the meeting, even the most optimistic of its leaders were inclined to believe that it would not attract a large attendance from beyond the limits of Peoria and the neighboring cities of the State of Illinois. After the great national outpourings in New York City and Cincinnati during the past two years it was thought likely that the conference should return again to the small and conservative gatherings of former years. However, before the Peoria meeting was well under way it became evident that in many ways it would rival both New York and Cincinnati. Seventy-five directors of Catholic Charities and their assistants were in attendance at the meetings of the directors on Friday and Saturday before the formal opening of the conference. This was the greatest assembly of directors on record. The attendance at the St. Vincent de Paul meetings from outside the city of Peoria was the largest in the history of the society. The number of sisters at the meetings of the conference of religious equaled that of any previous meeting.

The remarkable enthusiasm shown by the people of Peoria in preparing for the conference undoubtedly had an influence in attracting a large attendance from other places. However, there must be something within the conference itself or the movement it represents that makes for increasingly larger participation in its work. His Excellency, the Apostolic Delegate, seems to have sounded the keynote when he said in his address at the Cincinnati meeting: "The conference is a shrine to which the multitudes come in order that they may increase their devotion to the cause of Catholic charities. It is a shrine of Catholic Charities."

TO all who have come within the influence of its work and its program it is very clear that there has been fostered within the conference a growing spirit of solidarity. The feeling of a real brotherhood in charity has been developed. This feeling is especially evident among the directors of Catholic Charities. They have been gradually welded into a solid body with a united approach towards local, state and national problems. What is true of the directors will become equally true in time of other groups in the movement.

The outstanding feature of the Peoria meeting was the conscious effort to integrate Catholic Charities in the United States more firmly with the liturgical and sacramental life of the Church. It has long been the great hope of Bishop Schlarman to bring all Catholic action into a fuller sharing of the sacramental life of the Church. It is quite natural, then, that he should have endeavored to effect in a very special way the union of Catholic Charities with Christ's Mystical Body through the Mass and its liturgy.

THE entire program of the conference carried through it strains of the liturgical implications of Catholic Charities. The address of the Apostolic Delegate on "Charity" and the Mass at the opening meeting of the conference emphasized the very close connection between the Mass and Christian charity. The Delegate pointed out how Christ, in observing with His disciples the Pasch—an ancient and important element in Jewish hospitality—had instituted the Sacrament of the Blessed Eucharist. In the early Church, the agape or love feast associated with the celebration of the Mass, at which both the rich and the poor joined, was symbolic of the spirit of Christian charity that prevailed among the faithful. The offerings brought by the faithful for the Mass were used for the support of the poor and of the Church. Our vast organizations of Catholic Charities today are really a continuous offertory to Christ in the Mass. They are a symbol of our unity through Christ in the Blessed Sacrament. This paper of his Excellency, the Apostolic Delegate, so rich in spiritual and classical allusions, is an invaluable contribution to the permanent literature of the conference.

In his sermon at the Solemn Pontifical Mass opening the conference, Bishop Schlarman sounded the same note as the Apostolic Delegate. His theme was the close connection between the liturgy and Catholic charity. In order that the conference may have a continued evidence of the indissoluble union between the Mass and Catholic Charities, Bishop Schlarman collaborated with the Apostolic Delegate in preparing a special Charity Mass to be used at the opening of future Conferences.

CATHOLIC CHARITIES will increase in strength and influence to the degree that its workers appreciate its place in the organic life of the Church. Catholic charity is the expression of the fullness of Catholic life. Therefore it is that its great leaders in times past have regarded the revival of charity as the best means of reviving the faith of the people. The basic objectives of the leaders in Catholic Charities are identical with those represented in the liturgical revival. Both have sought to develop through the ages a fuller Catholic life.

In a period of disillusionment like the present, there is naturally a general demand for a basic philosophy of life. For nearly fifty years America has looked to science and technological processes for a new Utopia. It has placed all its hopes in materialistic rationalism but to its bitter disappointment these hopes have not been realized. America is now looking for more fundamental values upon which to base its hopes for the future.

This situation presents a challenge to Catholic Charities to set forth its Catholic philosophy in more articulate form. At the Peoria meeting, the conference was deeply conscious of the import of this challenge. Monsignor Sheen's eloquent appeal at the concluding banquet for a new orientation of the Catholic philosophy of social work made a deep impression. It was a clarion call for action in defense of our Catholic principles and in promotion of our Catholic interests. Likewise, the statement on the philosophical aspects of certain concepts used in psychiatry and social work, prepared by Drs. Dunn, Hennessy, Brockbank and Briefs, clearly demonstrated how Catholic social workers now have a unique opportunity of bringing the Catholic philosophy of life to bear on the social and economic problems of our time.

FROM the deliberations of the directors of Catholic Charities in Peoria, it was made clear that they considered the School of Social Work of the Catholic University their best hope for giving the Catholic philosophy of social work its rightful place in American life. They regard the School of Social Work of the Catholic University as their particular project; its success is their success and its failure, their failure. Bishop Ryan set before the conference in a very realistic way the problems, the difficulties and the opportunities of the school. The directors realize fully that the building up of a school which will command the attention and respect of Catholic as well as non-Catholic social work, is no easy task. They have no illusions about the time and effort it will demand.

An important aspect of the Peoria meeting was a new interest in youth programs. For several years the conference has been bringing together a number of persons interested in youth activities but it seems that this year they came in greater numbers. They were more outspoken and more willing to think and plan together. It was significant that in the reorganization of conference topic committees, while the number of committees was reduced from six to four, one of the four is to be devoted to youth activities.

THE PEORIA meeting paused to review the twenty-five years of the history of the Conference and to pay tribute to its founders. Many of them have passed on and to these the delegates bowed in prayerful remembrance. A few of the pioneers were with us in Peoria; among them, Monsignor Kerby, Edmund J. Butler, Teresa R. O'Donohue and James F. Kennedy. At the concluding session, Monsignor Kerby reviewed the history and purposes of the conference as he and the other founders conceived them twenty-five years ago. His talk was in the nature of a wholesome retreat for the conference members. It was an inspiration to them to examine their own consciences in the light of the objectives of the founders of the conference and the basic principles of Catholic Charities. It was a reincarnation of the philosophy and the ideals by which the conference has lived and progressed through the years. There was nothing boastful or extravagant about Monsignor Kerby's picture of the broadening basis of our thinking and of our literature. He simply described the rise of an influential Catholic movement of which the conference has been an integral part.

Probably the greatest gain of the conference in the twenty-five years of its history has been the development of cohesion of common thinking and planning in Catholic Charities. The leaders of the various dioceses regard their problems as not only of local and state interest but also of national concern. They come to the conference with the feeling that it has something definite and constructive to offer them. They regard it as their clearing house for information in regard to their common problems. They believe that it provides a medium through which they can meet these problems. As a result of the development of this unity of thinking and planning, the conference points with pride to an increasing number of both priests and lay workers who share in its leadership and contribute to the common fund of experience and understanding.

The thanks of the conference are (*Turn to page* 23)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, acting chairman of the N.C.W.C. Administrative Committee and of the Executive Department; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman; Press Department.

Assistant Bishops, Administrative Committee

The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

ANNUAL MEETING OF N. C. W. C. BISHOPS

THE archbishops and bishops of the Administrative Committee of the National Catholic Welfare Conference, together with the assistant bishops to the committee, will meet at N. C. W. C. headquarters on November 11 and 12, 1935, to consider the reports of the various departments and bureaus of the Conference to be submitted at the general meeting of the hierarchy to be held at the Catholic University of America on the two succeeding days, namely, November 13 and 14. Following the general meeting, the members of the newly elected Administrative Committee, together with the assistant bishops, will assemble at N.C.W.C. headquarters for the purpose of organization and outlining the work of the Conference during the coming year.

Education Department, N. C. W. C., Supplies Program for American Education Week

IN ACCORDANCE with its annual custom of cooperating in the nation-wide observance of American Education Week, the N. C. W. C. Department of Education has prepared a special program for Catholic schools desiring to take part in it. This program is contained in a 10-page folder which lists subjects to be considered as follows: Monday "World Peace"; Tuesday, "Catholic Education"; Wednesday, "Problems of Youth"; Thursday, "Social Justice"; Friday, "Religious Freedom for Mexico"; Saturday, "The Sanctity of the Home"; and Sunday, "Catholic Action."

The pamphlet contains excerpts from suggested readings for each day of the week and appends in each case a number of reference works. Notable among these suggested readings are the encyclicals of His Holiness, Pope Pius XI, on "Christian Education"; "Christian Marriage"; "Reconstructing the Social Order"; the "Pastoral Letter of the Hierarchy of the United States, 1919"; N. C. W. C. Administrative Committee's Statement on Mexico, together with recently published N. C. W. C. pamphlets on Mexico (see elsewhere in this section), "Aids to Catholic Action" and "Conferences on Catholic Action."

Among suggested questions for discussion are: "What is the meaning of Armistice Day?" "Explain the work of the Catholic Association for International Peace." "What is meant by the statement that the Catholic school is carrying on in the spirit of those who laid the foundations of our national life?" "Discuss the activities of any Catholic youth organization." "What cultural advantages are available to youth in your city?" "Were any measures to promote social justice enacted at the 1935 session of Congress?" "Tell about the policy of the Mexican Government toward religion." "How does the home of the past contrast with that of the present as an educational agency?" "Name the essential elements of Catholic Action." "Explain some ways in which pupils may share in the great work of Catholic Action."

"Religious Freedom for Mexico" Topic on N. C. W. C. American Education Week Program

THE American Education Week program for Catholic schools, prepared by the N. C. W. C. Department of Education and referred to elsewhere in this section sets aside one day—Friday, November 15—for a consideration of the topic "Religious Freedom for Mexico." Among other references the program carries excerpts from the statement on Mexico by the N. C. W. C. Administrative Committee and from the recently published Mexican Bishops' Pastoral (see p. 23) explaining the work of the Mexican Hierarchy for liberty for the Church and for the social betterment of the Mexican People. Quoting the Administrative Committee, N. C. W. C., the program states:

> "The Government of Mexico is carrying out a vast propaganda in this country to the effect that there is no religious persecution in Mexico. Thousands of closed churches in which religious worship is prohibited are silent but convincing evidences to the contrary. In 14 out of 32 States of Mexico no minister of religion is permitted to function. The vast majority of the citizens of Mexico is deprived of the rights of liberty of education; forced to accept, under savage penalties, what an atheistic government imposes on them and their children. Government spies ferret out, torture, and even put to death, those who in conscience resent such tyranny. The faithful of Mexico are giving to the world an example of heroic martyrdom, for conscience sake. With a brutality seldom exceeded in all human history, the present Administration of Mexico is deliberately, ruthlessly, pursuing a policy whereby all religion, and consequently all true freedom, will be destroyed."

It is to be hoped that a wide-spread participation in the American Education Week program prepared for our Catholic schools, calling attention as the program does

to the problems involved in the struggle of Mexican Catholics for religious freedom and the availability of enlightening literature thereon, may help bring about an increasingly informed and favorable public opinion regarding a matter with respect to which all true lovers of religious liberty and social justice should be informed.

Bishop Keyes, of Savannah, Ga., Resigns Episcopal See Because of Ill Health

THE Most Rev. Michael J. Keyes, S.M., Bishop of Savannah, has resigned that See because of ill health and has been appointed Titular Bishop of Areopolis and an Assistant at the Pontifical Throne.

Bishop Keyes was the eighth ordinary of the See of Savannah. He was appointed to succeed the late Bishop Benjamin J. Keiley, who resigned the See in February, 1922, because of failing eyesight.

Ordained to the priesthood from the Marist College in Washington, D. C., in 1907, the future bishop became superior general of the Marists in March, 1922, and in October of the same year was consecrated Bishop of Savannah.

On the occasion of the 25th anniversary of Bishop Keyes' ordination—in 1932—it was pointed out that since his coming to the Diocese of Savannah many new parishes had been established and new churches had been built in mission territory.

Readers of CATHOLIC ACTION will, we are sure, pray that Bishop Keyes' remaining years may be filled with every blessing and consolation.

N. C. W. C. Rural Life Bureau Reports Gain in Religious Vacation Schools

A TWENTY per cent gain in religious vacation schools during the summer of 1935 over the previous year's total is shown by reports received to date by the Rev. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, N. C. W. C.

The reports show but a slight increase in the number of lay teachers employed in the vacation schools but a 30 per cent increase in the number of religious teachers and about a 70 per cent increase in the number of seminarians.

About 20 per cent of the dioceses reported show a gain of more than 1,000 children in their vacation schools for 1935. In the case of the Archdiocese of St. Paul, where the Confraternity of Christian Doctrine has been recently organized, a gain of about 7,500 children was reported. The Diocese of Los Angeles and San Diego still heads the list, as in previous years. Its enrollment this year was 19,808.

In a number of dioceses, notably in the midwest, where the vacation schools have been thoroughly organized on a diocesan scale for from five to ten years, the annual reports of recent years show little variation in the number of children in attendance. Eight dioceses reported slight losses in enrollment.

"Catholic Action in Many Lands" Series Added to Improved N. C. W. C. Feature Service

A LATE, concise survey of Catholic Action in countries throughout the world is being published in Catholic newspapers. It is the series "Catholic Action in Many Lands," which the *N. C. W. C. News Service* supplies to subscribers to its recently expanded Feature Service. So far, reviews have been given of Catholic Action in Ireland, England and Austria. Compact surveys of Catholic Action in other countries will follow.

Particularly notable among other innovations in the *N. C. W. C. Feature Service* is "The Life of Christ in Picture and Story," wherein a drawing of an incident in Our Lord's life is accompanied with a brief text. The drawing is specially designed to be colored with crayons, a pleasurable work which impresses more deeply upon the minds of children the lesson taught by the picture and text.

Other new offerings added to established favorites in the revitalized Feature Service include: The "Medal Stories" by the Daughters of Charity of Emmitsburg, Md.; "Catholics in American History," a concise biographical feature; "Green Doors," fiction by Ethel Cook Eliot in serial form; "A Catholic Dictionary of Thoughts," in which Walter F. Liesch compresses many jewels of wisdom into a small space; "15, 10 and 5 Years Ago: Catholic News Highlights," and "What Catholic Editors Say."

Mexican Bishops Grateful to N. C. W. C. For Publishing Pastoral and Petition Pamphlets

THE Executive Committee of the Mexican Episcopate has expressed to the Mexico City Correspondent of the *N. C. W. C. News Service* its liveliest gratification over the wide distribution given by the National Catholic Welfare Conference in the United States to the most recent pronouncements by the Mexican bishops on the persecution of religion in that country.

The bishops of Mexico, it was stated, were particularly pleased not only with the dissemination of news stories concerning their petition to President Cardenas but also with the issuance by the N. C. W. C. of the petition in printed pamphlet form with a foreword by the Very Rev. Dr. John J. Burke, C.S.P., general secretary of the N. C. W. C. Gratification also was expressed for similar treatment by the N. C. W. C. of the recent Joint Pastoral of the Mexican Hierarchy.

Supreme Board, Knights of Columbus, Donates Additional $3,000 to "Catholic Hour"

THE Supreme Board of the Knights of Columbus has once more voted a $3,000 donation to the "Catholic Hour" produced by the National Council of Catholic Men and broadcast each Sunday evening at 6.00 o'clock, New York time, over a network of the National Broadcasting Company. The appropriation just made will bring the sum contributed for this purpose by the K. of C. Supreme Board since inauguration of the program five and one-half years ago to $22,000. Commenting on the generous support accorded the "Catholic Hour" by the K. of C., Edward J. Heffron, N. C. C. M., executive secretary, said:

"The Catholic message has been broadcast into nearly every state in the Union, as well as abroad, on every one of the 52 Sundays each year since 1930. November 24 will mark the 300th program. Yet the inestimable good accomplished by this undertaking would have been well-nigh impossible save for the splendid cooperation of the Knights of Columbus. To that great Catholic order we owe a special debt of gratitude, which we are extremely happy to acknowledge on the occasion of the sixth renewal of its annual subscription."

The Rev. James M. Gillis, C.S.P., distinguished editor of *The Catholic World*, begins a series of addresses on the "Catholic Hour" on November 3, continuing each week to December 23.

Chief of U. S. Children's Bureau Lauds Papal Pronouncements on Social Justice

THAT the Social Security Act passed by the last Congress is the most important step for protection of family life and child welfare ever taken by the Government was voiced by a number of speakers high in the ranks of social work before the meeting of the National Conference of Catholic Charities in Peoria.

Miss Katherine Lenroot, chief of the Children's Bureau of the United States Department of Labor, said that "in the great papal encyclicals, notably those on the 'Condition of Labor' and 'Social Reconstruction' and in statements of American Bishops, are to be found clear and ringing assertions of the standards which should govern economic and social relations." While the encyclicals do not deal specifically with child welfare, Miss Lenroot said, "they have much to say about the family, the State and voluntary or private associations—those three forms of social organization which, with the Church, are the foundation of all service to children."

As a background for the consideration of standards, Miss Lenroot reviewed briefly both the indictments of the evils of individualism and domination contained in the encyclicals, and some of the major facts of present day life affecting the condition of American children. The encyclicals, Miss Lenroot pointed out, sought to combat the most material factors hindering wholesome growth and development of children in their formative years—poverty and lack of distributive justice.

Miss Lenroot said the encyclicals proposed certain definite steps resting upon certain fundamental principles and standards to meet the grave disorders of the economic system with their serious effects on children and on family life. She cited the encyclicals' demand for a workman's wage sufficient to enable him to maintain himself, and his family in reasonable comfort, and the declaration that "every effort must be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs and that if in the present state of society such is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workman just such a wage." She pointed out the Holy Father's denunciation of that abuse "whereby mothers because of the insufficiency of the fathers' salary, are forced to engage in occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children."

IN DEFENSE of state or governmental legislation seeking to establish social justice and reconstruct the social order, Miss Lenroot quoting from the Holy Father, said such legislation "is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them." The duty of the State to extend such protection of family life and child welfare is expressed, according to Miss Lenroot, in the Social Security Act approved August 14, 1935. Miss Lenroot reviewing that part of the Social Security Bill relating specifically to child welfare, said:

"The special measures for children incorporated in the Social Security Act include the strengthening and extension of state and local systems of aid to needy dependent children in their own homes, to be administered by the Social Security Board, and provision for cooperation with the state agencies in extending and strengthening child welfare and child health services and services for the medical and surgical care and follow up care of crippled children, to be administered by the Children's Bureau. All the services which come within the jurisdiction of the Children's Bureau are intended primarily for rural areas and other areas in special need. In other words, they are to reach the children who have been hitherto, for the most part, outside the reach of the public and private services that have been available mainly in the larger cities. Relationships to be developed by the Children's Bureau with the states will leave to them the responsibility for initiating and developing programs adapted to their own needs and resources, subject only to the minimum conditions prescribed in the act. The Children's Bureau will give information and assistance to the states, so that the experience of the best will be made available to all. The success of the undertaking will depend chiefly upon the extent to which the state and local cooperating agencies can be supported by informed public opinion concerning the necessity of freedom from political interference and maintenance of adequate financial support. The act requires the state plans to give evidence of being developed in full cooperation with groups within the state concerned with various aspects of the program, such as medical, nursing, and welfare groups and organizations."

MISS LENROOT emphatically stated that the facilities provided by the act would in no way relieve private agencies of any responsibility, and added that "strengthening of the program and services of both public and private agencies is necessary if the needs of the children are to be met."

She expressed the fear that with signs of business recovery there may come a reaction which will press for a return to conditions preceding the depression—"conditions which in their injustice and inequality were the subject of the terrific indictments of the Popes." She declared: "Social justice of the kind so penetratingly described by Catholic leaders is our only refuge against domination by capitalist, dictator, or proletariat." She made a stirring plea that spiritual power and spiritual insight be generated sufficient to translate principles into living realities and "shared by all who believe in the supreme importance of justice, mercy, freedom and brotherhood if America is to be saved."

The Rev. Bryan J. McEntegart, director of the Division of Children, of the Catholic Charities of the Archdiocese of New York, explained the bearing that the Social Security Act has on mothers' aid and child welfare. He stated that "at the present time 110,000 mothers are receiving funds for the care of 280,000 children, and that the same number of mothers and children are being cared for by public emergency relief agencies." "If the provisions of the Security Act are carried out, all mothers and children eligible for mother's aid will be cared for," he added.

VERY REV. MSGR. MATTHEW F. McEVOY, the Rev. Joseph Toomey, and others spoke on the same subject.

There was profound interest on the part of all the speakers and their hearers in Miss Lenroot's closing remarks: "Steadied by the eternal principles of justice and moved by the understanding and the power of mercy and of love, you whose lives are dedicated to human welfare, together with all others of like purpose, will be able to press forward to a social order more nearly in harmony with the Eternal City on which men have set their hopes throughout the ages."—LINNA E. BRESETTE.

A Cure *for* Communism

THE surest way to fight Communism, in the opinion of Father McGowan, assistant director of the N.C.W.C. Social Action Department, is to create a new social order which will make Catholic social teaching live in economic life and in government. In the accompanying article is strikingly contrasted Catholic social teaching with that of Communism, which, as the author states, "is wrong in every one of tis chief articles and yet presents truth enough to make its creed attractive."

By Rev. R. A. McGowan

COMMUNISM is one more of the many dangerous movements afloat in a changing world—in a world that is changing and that neither knows what to do about the changes nor, indeed, has known even what to do with the old world that is now fast slipping away.

Communism's answer is that the world is going to blow up soon and that a communistic society is the next stage of human life. Yet Communism is not a creed of passive Jeremiahs. Communists want to hasten the explosion. They preach revolution and foment it. They prepare themselves to seize power during the anarchy of the period of catastrophe. They hold that then they will lead the world and each country into common ownership and the governmental administration of economic life. And to that end, they say, they will use all the force possible to a government that would be both the "Great Executioner" and the "Great Employer." Then, as time would roll on after the suffering, torture and sacrifice, Heaven, they declare, would come to earth.

This economic Seventh-Day-Adventism is attractive to some. The Communist Party in the United States numbers, it is true, only 30,000, while back in 1919 the communist parties then existing had perhaps twice that membership. But the membership in 1919 was an overstatement, and the membership in 1935 is an understatement of the number who are either Communists or very-close sympathizers of Communism. Certainly a considerably larger number of Americans are strongly inclined to think, or do think, that common ownership is the answer and that it can be realized only by revolution.

THE PARTY membership is extremely fluctuating. For several years it consistently had around ten thousand members. But the majority of these were almost always new members and the larger part of the membership was thus always leaving the party. This is probably still true. In other words, most of the Communists at any one time have not been sufficiently convinced to remain Communists long. Still, a great many persons have been thus indoctrinated for a time with the party program and many of them, no doubt, remain strongly sympathetic.

The party also gets sympathizers and assistance from memberships, often quite large, of a number of auxiliary organizations. These are Communist-created and Communist-directed. Among them are the Trade Union Unity League, a labor union and labor propaganda body; the International Labor Defense, a legal-aid organization; the Workers International Relief, a "charity" bureau; writers and artists clubs; the youth organizations; the students' organizations; the International Workers Order, a fraternal insurance society; an anti-war and anti-fascist organization; the Friends of Soviet Russia; a veterans' organization; an organization of the unemployed; sports and theatre groups; and committees organized for one purpose or another in tropical abundance.

THE ZEAL and self-sacrifice of the convinced Communists are of the highest order. Their ingenuity in exposing and attacking evils is remarkable. Their willingness to criticize their own short-comings is extraordinary. The constant flow of magazines, newspapers, mimeographed material, books, pamphlets and posters that they publish is a marvel, coming, as it does, from a handful only. The variety of organizations and committees that they form to deal with all sorts of issues and all kinds of people shows their humility and flexibility within the rigidity of their chief program. In each of these respects, they stand as a model to a cause that would be worthwhile.

In every one of the chief articles of their faith they are wrong, and yet in every one of them there is enough truth to make their creed attractive.

They prophesy revolution. Some hold that this itself is perfidy. But who can say that a revolution will be avoided? The "Bishops' Program of Social Reconstruction" declared in 1919 that unless the workers become also owners, we will not be safe from revolution. Pius XI in his "Reconstructing the Social Order" says about the same thing. The difference, however, is that to the Communists a revolution is inevitable while with Our Holy Father and the Bishops' Program the revolution against property is inevitable

unless something is done to distribute property widely.

The Communists declare that a class struggle exists between, on the one hand, the owners of the means of work and life and, on the other, those who work for them and that this class struggle vitiates all life and must be destroyed. Some hold that to say this is somehow vicious. Yet Pius XI's encyclical on "Reconstructing the Social Order" states it.

BUT THE COMMUNIST would do away with the class struggle by making it worse as a step toward revolution and as, in fact, a revolution itself when the class struggle shall have been heightened to the extremest form in a struggle to destroy private ownership and make the sole owner the State. Catholic social teaching, on the other hand, would have both sides organized, and each whole occupation and all occupations jointly, to administer economic life, to distribute income justly and for the common good, to distribute ownership itself and to live in the bonds of social charity.

Communism declares that private ownership is a central source of all our underproduction, unemployment and poverty and must be destroyed. And surely when private ownership is solely private, it is a central evil. But Catholic social teaching holds that ownership need not be and ought not to be solely private but rightly a socialized personal ownership, involving duties of a sweeping kind. Catholic social teaching holds that economic life and government must be so organized and so administered as to make ownership live up to the common good. It holds also that some things in a community are too important to be owned in even this form and must be owned by the community itself.

THE COMMUNIST inveighs against the excessive freedom allowed to those individuals who have the economic power to be free and proclaims a social unity that merges everyone into the community. Catholic social teaching inveighs, too, against the irresponsibility and self-destroying freedom of our civilization. It proclaims social unity. But it does not make the Communist mistake of despising the individual or of opposing freedom. It does not consent to the suppression of the individual in every way that the rulers of a country think best. It holds to the conviction that there are rights derivable from the very nature of things and, therefore, from God and that these are anterior to every society and to every government, even if they are not absolute and are to be exercised in accord with the common good. It holds further that economic life and government must organize themselves to make these rights both personal and social.

Communism holds that the system of production, ownership and control is the basic fact to know about a country or a world and that it determines within narrow limits all the other social institutions—art, government, family life and religion. Some persons try to deny that economic life is fundamental at all. But Catholic social teaching insists that the economic system is of tremendous importance. It holds, however, that the system follows mainly the ideas of men and not vice versa and that within broad limits men can make production, ownership and control what they want it to be.

An economic system in fact follows, in the main, the ruling ideas and practices on religion and morals and not vice versa. This is true even though it is also true that a true religion, the Catholic Faith, has a hard time living in a world whose economic institutions are wrong and even though social justice or its denial influence one's whole moral and religious life and though many an individual Catholic thinks the ruling injustices are good and just. Catholic social teaching could well agree, also, that governmental policies usually reflect the economic control and that, by and large, the economic system also finds itself reflected, directly or by a double reflection, in the literature and art of a period. But where the new Communism gives an extremely narrow field to free will (the old Communism gave none at all), Catholic social teaching gives a wide field.

COMMUNISTS hold that religion is a sleeping powder to keep the poor quiet under injustices and to render the rich confident in the rectitude of the system through which they rule. Religion's function, they hold, is to lead people to think that there is a next world as a reward for praying much in this world, and that prayer and thoughts of the next world keep people conveniently unaware of this world's injustices. Catholic social teaching insists that there are such religions. But it holds, also, that true religion is a motive power of social justice and, instead of being an opiate, the Catholic religion, if people will live up to it, is the sole means of a reign of social justice.

In a time like ours Communism is attractive and, unless there are great changes, it will grow in attractiveness. The picture the world presents, including the picture of our own country, is black. The world is moving forward slowly, perhaps not at all, perhaps it is getting worse. To attain sweeping changes peacefully is so hard a thing that the easiest way is to say first that there is no hope and then to say that there can be no hope. To pass then to the Communist reason why there can be no hope is not difficult for many persons.

If a person feels that to make personal ownership both personal and social, or social only when that is necessary, is a hopeless task, it is easy to conclude that common ownership of practically everything is the sole hope. Then if one is convinced that those who hold property, and many, as well, who (*Turn to page* 23)

NOVEMBER STUDY TOPIC—

"YOUTH *and* CATHOLIC EDUCATION"

DURING the present month—November 11 to 17—there will be observed throughout the United States American Education Week—an occasion of deep significance to the people of the country, emphasizing as it does annually the advantages and opportunities of our American schools. For the Catholic portion of the population and especially for the more than two and a half million Catholic students enjoying the benefits of a sound training not only in secular knowledge but also in the principles underlying the preparation for Christian living and the exemplification of those principles in their daily lives, American Education Week has a special meaning and value.

Through the carrying out of a program prepared for our Catholic schools by the N. C. W. C. Department of Education, opportunity is given to teachers, parents and particularly to the students themselves to recall the purpose of our Catholic schools, the principles embodied in the training which they give and to consider ways and means of making the Christian education which they so consistently translate reflected in their individual and corporate activities and in the life of the world about them.

It is not necessary here to dwell on the purpose of or the fundamental principles underlying Catholic education. These and their proper application are well known, or at least should be well known, to our Catholic people, young and old. Those who wish to refresh their minds in this respect would do well to read carefully during American Education Week that illuminating and convincing encyclical of His Holiness, Pope Pius XI, on "The Christian Education of Youth."

The American Education Week program for Catholic schools gives particular emphasis to the Holy Father's "Christian Education of Youth" encyclical as well as to other papal pronouncements and the application of the Catholic thought set forth therein in the consideration of the six topics listed for special study and discussion during the week. These topics are: "World Peace," "Catholic Education," "Problems of Youth," "Social Justice," "Religious Freedom for Mexico," "The Sanctity of the Home," and "Catholic Action."

In a desire to aid leaders in our Catholic organizations to cooperate effectively in the Catholic program for American Education Week, the N. C. W. C. Study Club Committee presents herein the sections of the program devoted to "Education," "Youth," and "Catholic Action," hoping that discussion of the topics mentioned will help emphasize, as Pope Pius XI states in his celebrated encyclical, that "education is essentially a social and not a mere individual activity."

CATHOLIC EDUCATION

The Church is not only authorized, it is ordered by Divine command to teach—"Going, therefore, teach ye all nations, teaching them to observe all things whatsoever I have commanded you"—Matt. 28: 18-20.

1. The Meaning of Catholic Education.

   "Catholic education aims at securing the Supreme Good, that is God, for the souls of those who are being educated, and the maximum well-being possible here below for human society."—Pope Pius XI: Encyclical on *Christian Education of Youth.*

2. The Scope of Catholic Education.

   "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."—Pope Pius XI: Encyclical on *Christian Education of Youth.*

3. Catholic Education: A Bulwark of the Nation.

   "An education that unites intellectual, moral and religious elements is the best training for citizenship."—*Pastoral Letter of the Hierarchy of the United States,* 1919.

   "The greatest service that the Catholic school is doing for the country consists in the fact that it is giving a religious education. By so doing it is keeping within the American tradition and carrying on in the spirit of those who laid the foundations of our national life."—Rev. George Johnson, Ph.D.: *Catholic Education.*

REFERENCES—Encyclical on *Christian Education of Youth; Official Attitude of the Catholic Church on Education;* Administrative Committee, N. C. W. C.—*A Statement on the Present Crisis; Contribution of Catholic Education to American Life; Catholic Education; Does State Aid to Education Mean Union of Church and State?; The State and Religious Education—The English Way;* Catholic Radio Hour Addresses—*The Philosophy of Catholic Education, Christian Education.*

PROBLEMS OF YOUTH

"More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of communication. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passions and greed for gain."—Pope Pius XI: Encyclical on *Christian Education of Youth.*

1. Religious Activities.

   "The young people of our day have need of vigorous instruction in Christian truth, right principles of morality and especially in the moral problems peculiar to their age and surroundings. Such instruction, carefully planned and not too long but continued for a series of years, will make meetings interesting, inspirational, enlightening and strengthening sources of information, which will enable the young to give a good account of themselves and to overcome the sophistic arguments of the teachers of error."—Most Rev. Joseph Francis Rummel, D.D.

2. Recreational Activities.

   "The heart of youth demands recreation and recreation it will have! Under the artificial conditions of our modern city the boy is too often deprived of his right to healthy play. The result is most unfortunate. Instead of finding excitement in the healthy physical activity of the baseball diamond or

basket ball court he finds it in the morbid and clandestine stimulation of forbidden acts. The leisure hours of the boy often spell the difference between fine character and a life of crime."—Rev. Paul Hanly Furfey, Ph.D.: Radio Address, *The Church and the Child.*

3. Cultural Activities.

"Culture, like scholarship, is a development due to education. It is an enlargement and an enlightenment of the mind, a chastening of the emotions and a certain mastery and management of our will. It manifests itself as much in action as in thought. Perhaps more in action. It is the expression of our souls in conduct, rather than in the reception and retention of ideas. The whole being of man is subject to the influences of culture. His moral, social, even his religious conduct is modified by it. Culture, which is not spurious, is wrought into the fiber of our being. It is not a paint spread over us lavishly, such as boulevard manners or banquet-table etiquette. For as charity is wider than giving a dime to a beggar, so culture is wider than spats and eating crackers without crunching."—Rev. Patrick J. Carroll, C.S.C.: From article in *America.*

REFERENCES—*Culture for Young People; Report of Youth Institute* (containing a program of Suggested Activities for Youth); *General Plan for Leisure Time Activities; Play Fair; Community House Program; The Visible Church; Motion Pictures—A Problem for the Nation; The Morals of the Screen;* Catholic Radio Hour Address: *The Church and the Child.*

CATHOLIC ACTION

"The apostolate which Jesus Christ entrusted to His church is universal and all-embracing. It comprises every form of apostolate; it makes use of all the means that are calculated to obtain its end: it touches all individuals, all social classes, all ages."—Most Rev. Guiseppe Pizzardo, D.D.: *Conferences on Catholic Action.*

1. Essential Elements.

"First, Catholic Action is an apostolate, a mission for the salvation of souls.

"Secondly, Catholic Action is an *apostolate of the laity* in so far as, called by the hierarchy and in immediate and perfect dependence upon the hierarchy, it collaborates in the salvation of souls.

"Thirdly, Catholic Action is an *organized apostolate.*

"Fourthly, it is an *apostolate organized hierarchically.*

"As an aid to the hierarchy, Catholic Action in its organization must, of necessity, adapt itself to the hierarchical organization. It should first of all be parochial, grouped around the pastor. It is essentially diocesan (diocesan groups at the disposal of the bishop) in conformity with the great principle *nil sine episcopo* (nothing apart from the bishop).

"Finally, it should have a national directing and coordinating center to bring about the unity necessary for the welfare of the whole nation. For as a matter of fact, there are problems, measures, and activities that go beyond the limits of dioceses."—*Conferences on Catholic Action.*

2. Necessity of National Unity in Catholic Action.

"This national unity is necessary if there are to be attained the advantages for the social and public order which the popes from Leo XIII to Pius XI have expected and demanded of Catholic Action. Indeed, it has sometimes been defined as the union of Catholic forces of a nation to diffuse Catholic principles and to defend the rights of the Church and of souls."—*Conferences on Catholic Action.*

3. Docility to Authority.

"The virtue that should shine forth from the life of every member of Catholic Action, that should characterize in a very special manner every leader, is the virtue of docility to ecclesiastical authority, the spirit of self-denial, of charity and harmony with other organizations and with the individuals belonging to those organizations."—*Conferences on Catholic Action.*

REFERENCES—Encyclical on *Catholic Action; Aids to Catholic Action; Discourses of His Excellency the Apostolic Delegate to the United States on The Holy Father and Catholic Action and the National Council of Catholic Women; Conferences on Catholic Action,* by Most Rev. Guiseppe Pizzardo, D.D. Articles and study outlines in CATHOLIC ACTION, official publication of the N. C. W. C.; Catholic Hour Addresses.

N. C. W. C. Offers Study Outlines for Year Around Use

EACH YEAR, during the study club season, October to May, inclusive, there is published in CATHOLIC ACTION, official organ of the National Catholic Welfare Conference, a series of study discussions, prepared by the N. C. W. C. Study Club Committee, with representation from the several departments of the Conference.

These discussions are intended for the information and use of forums, assemblies, fraternal organizations, parent-teacher societies, discussion groups, members of study clubs, students and others. Listed herewith is the material available at present and planned for the coming months:

1935-1936 *Series*—General Topic: CATHOLIC ACTION AND YOUTH. Proposed list of monthly topics: "Youth and Catholic Action"; "Youth and Education"; "Youth and Social Principles"; "Youth and Leadership"; "Youth and Public Life"; "Youth and Recreation"; "Youth and World Problems"; "Youth and Economic Life."

*1934-1935 *Series*—General Topic: CATHOLIC ACTION AND THE FAMILY. Topics discussed: (Oct.) "Catholic Thought on the Family and Its Needs"; (Nov.) "The Christian Home"; (Dec.) "Lay Organizations and the Family"; (Jan.) "The Catholic Press and the Family"; (Feb.) "The Catholic Family and the Youth Movement"; (Mar.) "The Catholic Family and the Community"; (Apr.) "World Problems in Relation to Family Life"; (May) "The Family and Economic Life."

*1933-1934 *Series*—General Topic: CATHOLIC ACTION AND THE ECONOMIC CRISIS. Topics discussed: (Oct.) "Catholic Action and the NRA"; (Nov.) "Catholic Education and National Recovery"; (Dec.) "Catholic Lay Organizations in the Present Crisis"; (Jan.) "The Catholic Press and the Present Crisis"; (Feb.) "The Family in the Present Crisis"; (Mar.) "World Peace: How Achieve It; How Maintain It"; (Apr.) "Work of Evidencing Our Catholic Faith"; (May) "Bringing About A New Social Order."

1932-1933 *Series*—Available in a 92 pp. booklet entitled "Aids to Catholic Action" which includes the following: "Catholic Action"; "Catholic Education"; "Lay Organizations"; "The Family"; "The Catholic Press"; "World Peace"; "Evidencing the Faith" and "The Christian Way to Economic Justice."

***Note: Outlines mentioned above are available in back issues of CATHOLIC ACTION—20 cents per copy.**

N. C. C. W. Convention Program Augurs Record-Making Meeting *at* Fort Wayne

PLANS and program for this Fifteenth Annual Conference of the N. C. C. W. are well nigh complete. Under the leadership of our episcopal chairman, Most Rev. John F. Noll, Bishop of Fort Wayne, and our national president, Miss Anne Sarachon Hooley, and with the cordial cooperation of Mrs. John Eggeman, the diocesan president, the clergy and all of the women of the diocesan council of Fort Wayne, everything gives promise of a record-making meeting. The National Board of Directors will hold their annual meeting November 14 and 15. A brief day-by-day program of the convention follows.

Saturday: A special meeting of diocesan presidents will be held on Saturday, November 16.

Discussion of the diocesan convention, opened by Miss Lenna Wilson, field representative, will follow. The afternoon will be devoted to a panel on organization and development.

On Saturday evening, the Catholic Community Center will be the scene of a reception to delegates and visitors.

Sunday: His Excellency, the Most Rev. Joseph Schrembs, Bishop of Cleveland, will celebrate the pontifical high mass at the Cathedral of the Immaculate Conception on Sunday morning; the Most Rev. John T. McNicholas, Archbishop of Cincinnati, will preach the sermon. The afternoon promises a delightful drive to Our Sunday Visitor Plant and Victory-Noll, where tea will be served. Benediction of the Most Blessed Sacrament will follow.

"Peace" will be the featured topic at the great mass meeting on Sunday evening at the Shrine. Welcomes by His Honor, the Mayor; Mrs. John W. Eggeman, president of the diocesan council; and Bishop Noll; with response by Miss Katherine Williams, first vice-president of the national council, will open the program.

A Pageant of Peace in Three Episodes will be presented by the students of St. Mary's College, Notre Dame, Indiana. Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, will give the address of the evening.

Monday: The delegates will attend Mass and receive Holy Communion in a body on Monday morning for the intention of Our Holy Father.

Miss Hooley will open the business session of the convention, presenting His Excellency, Bishop Noll. His Excellency, Bishop Schrembs, who for so many years gave unsparingly of time and effort to the work of the Council, will follow with a special message to the N. C. C. W.

The appointment of committees, reports of officers and summary of Saturday's meeting will follow. The president's message will close the morning session.

The afternoon meeting will close with an interpretation of the place of the N. C. C. W. in the program of the Confraternity of Christian Doctrine by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls. At 5.30 the delegates will be entertained at tea at St. Vincent's Villa.

Youth from many angles will be the subject of discussion at several sessions. The first of these will be on Monday evening at the Catholic Community Center, with the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, the Most Rev. John J. Cantwell, Bishop of Los Angeles and San Diego, and Miss Hooley as speakers.

Tuesday: On Tuesday morning the Most Rev. Thomas J. Toolen, Bishop of Mobile, will celebrate the Mass for living and deceased members. Again "Youth" will be featured. The morning program will include a panel report of the Youth Institute, held at the National Catholic School of Social Service, Washington, D. C., last July, by a number of persons who had been in attendance at the institute and who represent groups interested in the Youth Movement; "Youth Speaks for Itself," a symposium; presentation of a Diocesan Youth Program; a Parish Youth Program; and an interpretation by Bishop Noll of "The Place of the N. C. C. W. in a Youth Program."

AT a Youth Luncheon, with Miss M. Pauline Casey, national director and president of the Scranton Diocesan Council, presiding, a number of noted speakers will be heard, among them Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Youth Bureau; Miss Dorothea Sullivan, of the Girl Scouts; and the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago.

Tuesday afternoon's program presents many problems. Six sectional meetings under the auspices of national committees, the chairman of each presiding: Extension of Religious Education, Family and Parent Education, Immigration, Industrial Problems, Parent-Teacher Associations, Study Clubs.

Among the speakers listed for the various sections are: Most Rev. Robert E. Lucey, of Amarillo; Most Rev. Edwin V. O'Hara, of Great Falls; Rev. Edgar Schmiedeler, O.S.B.; Rev. Dr. George Johnson; Msgr. William Kerby; Linna Bresette; Sarah Weadick; Helen Phelan; Mrs. Helen Duey Hoffman; Mrs. John Bell Hood.

Tuesday evening's program will feature problems of social reconstruction, with addresses by Most Rev. John G. Murray, Archbishop of St. Paul; Most Rev. Robert E. Lucey, Bishop of Amarillo, Texas; and Miss Josephine Roche, assistant secretary of the U. S. Treasury.

Wednesday: On Wednesday morning, Bishop Noll will celebrate Mass in thanksgiving.

AT the morning session, reports of national chairmen will be presented, followed by discussion thereon. Report of the special committee on representation in non-sectarian groups will be given by Miss Anna Dill Gamble. Miss Mary G. Hawks, the representative of the Council on the Bureau of the International Union of Catholic Women's Leagues, will report international representation. At this session, too, Most Rev. John A. Duffy, Bishop of Syracuse, will interpret the N. C. C. W. program of Catholic Action.

Resolutions will be presented for consideration and approval.

The session on the afternoon of Wednesday will be devoted to the National Catholic School of Social Service, the special project of the council.

The convention will close with a dinner on Wednesday evening. Miss Hooley presiding, will present the newly elected officers and members of the Board of Directors. Miss Mary G. Hawks, the toastmistress, will present the speakers of the evening: The Most Rev. Thomas F. Lillis, Bishop of Kansas City, and acting chairman of the N. C. W. C. Administrative Committee; Mrs. Nathan Buzby, who will talk on "Radio"; Mrs. John J. McShane, on "Motion Pictures"; Mrs. Thomas Grady, on "The Press."

With Bishop Noll's closing message and blessing, another convention of the N. C. C. W. will be brought to a close.

Diocesan Meetings *of* N.C.C.W. Units Help Advance Aims *of* Catholic Action

THE great force of Catholic Action generated through the inspiration and guidance of the Holy Father, the members of the hierarchy and clergy, and the fine work of the laity throughout the country, cannot but be increased and intensified through the splendid diocesan-wide meetings held by the diocesan councils of Catholic women during the last two months in practically every section of the country.

The meetings reported herein—the Spokane Regional Conference on Catholic Action; the Milwaukee Archdiocesan Council of Catholic Women; the Scranton Diocesan Council; the Kansas City Diocesan Council; and the Lincoln Diocesan Council—are concrete examples of what can be accomplished through federation. A report of the Portland (Maine) Diocesan Council meeting arrived too late for inclusion herein.

Reports of diocesan conventions held in Duluth, Helena, Belleville, Grand Island, Natchez, Santa Fe, Green Bay, Rochester, Monterey-Fresno, Albany, El Paso and Des Moines are not available as this issue of CATHOLIC ACTION goes to press, but it is self-evident that the interest and enthusiasm engendered through these meetings will make for the greater success of the national convention which will be held in Fort Wayne, Indiana, November 17 through 20. (See convention story, page 19).

The National Council of Catholic Women wishes to emphasize the fact that this national convention is open to all Catholic women, whether members of affiliated organizations or not. All of the sessions are open sessions and anyone who wishes to attend is assured of a warm reception.

Pacific Northwest Regional Catholic Action Conference

SUCCESSFUL beyond the fondest hopes of the tireless committees which labored for weeks in arranging it, the Pacific Northwest Regional Conference of Catholic Action closed its two-day sessions with a tremendous mass meeting in the auditorium of Gonzaga University at Spokane, Washington, October 10.

The conference brought to Spokane not only the ordinaries of the various dioceses of the Province of Portland and notable speakers from many distant points, but also representatives, clerical and lay, from almost every parish in the four Northwest states. It was one of the greatest outpourings of Catholic people which the Inland Empire has ever witnessed.

Presiding over the conference was the Most Rev. Edward D. Howard, Archbishop of Portland. The Bishop of Spokane, Most Rev. Charles D. White, was host. Other ordinaries officially sponsoring the gathering were: the Most Rev. Joseph F. McGrath, Bishop of Baker; Most Rev. Edward J. Kelly, Bishop of Boise; Most Rev. Gerald Shaughnessy, S.M., Bishop of Seattle; Most Rev. Edwin V. O'Hara, Bishop of Great Falls; and the Most Rev. Ralph L. Hayes, Bishop of Helena, recently appointed rector of the North American College in Rome.

The two principal themes of the conference were the "Youth Movement" and the "Confraternity of Christian Doctrine." More than two thousand high school, academy and college students attended the youth sessions which paralleled those of the conference. Rev. Daniel A. Lord, S. J., national director of the Sodality of Our Lady, presided on the first day, and Rev. Vincent Mooney, C. S. C., N. C. C. M. representative on the N. C. W. C. Youth Bureau, on the second day. The young people entered with the greatest enthusiasm into the discussion of the problems peculiarly their own.

Youth was discussed, too, at the regular conference session. In addition to Father Lord and Father Mooney, others who addressed the session were Rev. Francis J. Shevlin, Rev. Michael Fleming, Mrs. Charles Graves, Rt. Rev. Abbot Lambert Burton, O.S.B., Rev. E. A. Cody, and Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women.

The Councils of Catholic Men and Women held separate sessions in the evening. Mrs. D. E. Crowley, president of the Spokane Diocesan Council of Catholic Women,, introduced the presiding officer, Mrs. Thomas Dignan, of Great Falls, Montana, member of the Board of Directors of the National Council and president of the Great Falls Diocesan Council. The value of diocesan organization was stressed by Mrs. Dignan and the important place of the Catholic woman in the work of the Church was emphasized by Miss Regan. Bishop Shaughnessy, spoke on the "Retreat Movement."

Bishop O'Hara presided at the morning session on October 10 devoted to the Confraternity of Christian Doctrine. The speakers and their subjects included: Bishop McGrath, "The Scope of the Confraternity"; Very Rev. W. J. Condon, "Plan of Parish Confraternity Organization"; Rev. Patrick Treacey, "Training of Confraternity Officers and Workers"; Rev. James P. O'Shea, "Religious Instruction During the Year of Catholic Children Attending Public Grade Schools"; Rev. James O. O'Brien, "Religious Instruction During the Year of Catholic Children Attending Public High Schools"; Bishop Kelly, of Boise, "The Problem of the Isolated Child"; and Mrs. H. B. Swanson, "The Work of the 'Fishers'."

The discussion was continued at a luncheon meeting in which Bishop White, Very Rev. Thomas C. Mulligan, S.S., and Miss Miriam Marks, executive secretary of the organization, took part.

Two sectional meetings were given to the discussion of the work of the Catholic Charities.

The work of the study clubs was the topic for a number of interesting talks at the afternoon meeting. Bishop Kelly, Bishop Shaughnessy, Rev. Christopher Sloane, Rev. Joseph Vanderbeck, Rt. Rev. Msgr. Daniel J. Dineen, Mrs. J. F. Clinton, and Mrs. Frank M. Wolf discussed various phases of this activity.

The conference was brought to a close with a mass meeting held in the Gonzaga University Auditorium, Mr. J. Tom O'Brien, president of the Spokane Diocesan Council of Catholic Men, presiding. Bishop White expressed appreciation to all who had assisted in making the regional conference such a huge success. Addresses were made by Bishop O'Hara and Miss Regan.

Catholic Action was defined by Bishop O'Hara as the opportunity of the laity to participate in the apostolate of the hierarchy in the spread of the teachings of Christ. It means the enlisting of laymen in more active participation in the work of the Church as expressed through bodies formed for that purpose. "The cooperation of the laymen and women is of the greatest value to the bishops and priests of the Church and in turn the laymen and women profit by the direct support and contact of the heads of the Church in their problems of everyday life," he stated.

Mrs. Crowley continues as president of the Spokane Diocesan Council, N. C. C. W.

Scranton Diocesan Council Inaugurates Second Year With Notable Meeting

INAUGURATING the second year of its existence, the Scranton Diocesan Council of Catholic Women met in Scranton, October 19 and 20. Radio carried the voices of the many brilliant speakers of the two-day sessions to those who found it impossible to attend. Notable among those to address the meeting were the Most Reverend Thomas C. O'Reilly, Bishop of Scranton; the Honorable Clare G. Fenerty, of Philadelphia; Honorable Mary T. Norton, of New Jersey; Miss Anne Sarachon Hooley, of Kansas City, Missouri, president of the National Council of Catholic Women; Honorable Stanley J. Davis, mayor of Scranton; and Rev. Paul H. Furfey.

The Scranton Diocesan Council, now a little more than one year old, is showing a commendable amount of strength in organization, ability and scope. Bishop O'Reilly, under whose guidance and inspired leadership the council has gained the prominent position it now holds in Northeastern Pennsylvania, welcomed the delegates and praised especially the work of Rev. J. J. Featherstone, spiritual advisor to the council, and Miss M. Pauline Casey, president, together with all the officers and chairmen of committees, for their faithful and untiring service.

The two-day convention sessions, attended by approximately 2,500 women included a morning "Youth Institute" in charge of Miss Mary Finnan, of Pittston, with Miss Mary B. McAndrew, superintendent of schools, Carbondale, Pa., diocesan auditor; Rev. Dr. Vincent Curtin; and Rev. Joseph Nallin, diocesan director of Catholic camps and clubs, as speakers, and Rev. Dr. William Walsh, of Wilkes-Barre, assistant director of Catholic Charities, as discussion leader.

A model study club on the subject of "The Mass" was a feature of the afternoon session in charge of Miss Katherine Toohey and Miss Delores Gillespie, of Wilkes-Barre, diocesan chairman and co-chairman of study clubs, respectively. Papers on the Mass were given by Miss Mary L. Homan, of Wilkes-Barre; Miss Ann Yuron, of Luzerne; Miss Catherine O'Dea; and Rev. William K. Dolan, of St. Peter's Cathedral, Scranton, who illustrated his talk with an exhibit of vestments. A representative of each deanery in the diocese took part in the demonstration of "How to Conduct a Parish Unit Meeting," led by Mrs. E. W. Prophet, diocesan chairman on organization.

The evening formal banquet was a social highlight on the convention program, with Congressman Fenerty and Miss Hooley as guest speakers. Miss Elizabeth Reardon was toastmistress. John Burnett and Miss Mildred Reif sang a group of songs, and Miss Casey formally welcomed the guests and delegates.

Solemn High Mass was celebrated Sunday morning at 11 o'clock in St. Peter's Cathedral, with His Excellency, Bishop O'Reilly, presiding. Rev. J. J. Featherstone was the celebrant.

Very Rev. Msgr. Martin J. O'Connor, pastor of the Cathedral, and chancellor of the Scranton Diocese, preached.

The afternoon session assumed a social aspect. Delegates were served a buffet luncheon in the crystal ballroom of the hotel, and at the same hour Miss Casey entertained at a delightful presidents' luncheon in compliment to the visiting national president, Miss Hooley. During the luncheon an original poem written by Miss Delores Gillespie, of Wilkes-Barre, and dedicated to Miss Hooley, was read, and the thirty-two board members informally welcomed the visitor. Tea followed at Marywood College, where the visitors and prominent guests were entertained with a clever one-act play by the Marywood Players.

The masterful address of Mr. Fenerty, and the inspiring talk of Mrs. Norton, together with the illuminating word picture of the Eucharistic Congress given by Miss Casey, and the spiritual message of Miss Hooley, brought the two-day session to a dramatic conclusion on Sunday night.

Mrs. Casey was reelected president for the coming year.

Kansas City Diocesan Council Marks Thirteen Years of Activity

MARKED by a series of brilliant addresses dealing with the problems of youth in the family, in the school, and in the juvenile court, the necessity of enlisting youth in Catholic Action, the reasons for the Catholic woman's interest in all problems affecting youth, and a practical outline of the Catholic woman's part in Catholic Action, the latter delivered by the Most Rev. Thomas F. Lillis, Bishop of Kansas City, at the closing banquet Sunday night, the annual convention of the Kansas City Diocesan Council of Catholic Women held October 5 and 6 in Kansas City was probably the most outstanding meeting held by the diocesan council since its organization.

The youth problem was the general theme of the convention. Among the speakers were: Rev. Daniel H. Conway, S. J., president of Rockhurst College, who spoke on "Youth in Catholic Action"; Rev. Valentine A. Schroeger, diocesan superintendent of schools, whose subject was the "Obligation of the Parent to Be An Educator"; Rev. Philip Farrell, director of the Catholic Welfare Bureau, who spoke on "Juvenile Delinquency"; Miss Anne Sarachon Hooley, president of the National Council of Catholic Women, who showed how public questions concern the woman primarily interested in her home; and Mrs. Genevieve Moore, former diocesan president, who discussed the home as the unit of society.

The reports from officers and committee chairmen, as well as those of affiliated societies indicated an unusual record of activity during the past year. Vacation schools, study clubs, and parish society activities of all kinds were reported by the delegates.

The fine work of the Agnes Ward Amberg Club, through its Guadalupe Center in the Mexican district in Kansas City, was reported by Miss Alice Des Marais. Regular meetings, totaling 852, of organized clubs and classes were held, with a total attendance of 14,898. These included language and cooking classes, Scout troops, a Brownie Pack and other special interest groups, as well as purely social gatherings.

Mrs. John D. Wendorff was reelected to serve her third term as diocesan president and her past two administrations were praised by Rev. James N. V. McKay, spiritual director since the diocesan council was organized.

Father Conway, speaking at the morning session, stated that young people should be encouraged to join parish societies; that they should be leaders in their own parish and be examples in the parish life. He added that the N. C. C. W. should make a special effort to enlist young women in its work.

Bishop Lillis, who recently celebrated his golden jubilee as a priest, addressed the closing session, calling to mind many incidents which occurred during his episcopate in Kansas City. He pointed out that the laity has been called upon by the Holy Father himself to aid in carrying on the work of Catholic Action—the work of spreading the meaning of the Gospel, and stated that the council, through its many splendid activities, was complying with this request. He urged watchfulness in connection with the motion pictures and the radio.

Besides the Bishop, the speakers at the banquet included Rev. Christian Daniel, C.PP.S., and Rev. James N. V. McKay, spiritual director of the council since its organization, who declared the meeting just held to be the most interesting one since the diocesan council's beginning. Mrs. Wendorff spoke briefly, expressing appreciation for the cooperation on the part of officers and members during her term of office.

Milwaukee Council Holds Fifteenth Annual Convention

ON Sunday, September 29, the Milwaukee Archdiocesan Council of Catholic Women opened its fifteenth annual convention at Milwaukee, Wisconsin, with about 500 delegates present from the council and the young ladies' section. Mrs. Earl R. Reynolds, of Chicago, spoke on the work of the N. C. C. W. at the general session; and Sister M. Madeleva, of St. Mary's, South Bend, Indiana, gave a most instructive talk on "Cultural Activities." Following the opening session the young ladies held a separate meeting in which study clubs, speakers' bureau, and the social functions of the section were outlined. Participating in the program were representatives of the Catholic high schools and women's colleges of the archdiocese, and young ladies from the various districts.

At the sectional meeting of the senior council, the work of the Federal Youth Program in Milwaukee County was discussed by Theodore Roswell.

Sunday evening the formal opening of the convention took place. Greetings and invocation by His Excellency, Archbishop Stritch; addresses on "The Spiritual Evaluation of Our Times," "Life Enrichment Through Education," and "The Catholic Youth Movement," comprised the program.

Monday morning, September 30, Mass was celebrated by the Rt. Rev. Msgr. Joseph F. Barbian, spiritual director, and Archbishop Stritch preached. On Tuesday morning, October 1, Mass was celebrated by Monsignor Wenta for the deceased members of the council. The M. A. C. C. W. sextette sang the Mass at the opening session on Monday.

At the day sessions Monday and Tuesday prominent speakers, among whom were Archbishop Stritch and Bishop Muench, of Fargo, and representative women, discussed the following topics: "The Youth Program," "The Milwaukee Program," "The Youth Institute Conducted Recently by the National Council of Catholic Women in Washington, D. C.," "Today's Psychology," "Proper Reading in the Home," "Preservation of the Home from the Standpoint of Social Legislation and a Check-Up of Objectionable Propaganda," "Cooperation with Public Institutions to Assist Catholic Inmates," "Immigration," and "Publicity." A panel discussion by the Junior Holy Name of the Milwaukee Archdiocese, and discussions on "Charity," "Study Clubs," "Home and School," "Sewing for Charity," "Sewing for the Missions," "Sewing for the Hospitals," "Vocational Guidance," and "Recreational Handcraft" formed part of the program.

Each of the committee activities was treated in two ways—one, as an institute session at which the work was laid out, questions and answers followed; the other a general report of progress and presentation of material and program outlines. Under this were the vacation school reports, the panel discussions on parish sodality activity, girl scouting, a rural club program, etc.

Announcement was made of the raising of a Father Haas Scholarship Fund to provide tuition for a young lady at the National Catholic School of Social Service, Washington, D. C., of which Rev. Francis J. Haas is director. Mrs. Elizabeth Ebert, chairman, reported that the amount for tuition had been collected. A second feature was the presentation to the Milwaukee Public Library of a unit of Catholic reference books to be known as the Archbishop Stritch Jubilee Collection. Mrs. Thos. P. Ryan, treasurer of the N. C. C. W., reviewed "Fifteen Years in the N. C. C. W." and a symposium with Mrs. P. J. McBride as leader, covered the activities of the Milwaukee Archdiocesan Council for the same period. Mrs. Wm. Bushea, of Cleveland, described the National Eucharistic Congress at Cleveland, and Bishop Muench, who was a guest of honor at the dinner, spoke on women's part in the lay apostolate.

Throughout the meeting, Mrs. Charlotte Collar Piasecki, and Miss Esther Dorszynski presented institute sessions on the cultural value of music and also furnished the entertainment features at the dinner.

Over 600 women and young women of the Milwaukee Archdiocese participated in the sessions of the convention and at the Tuesday luncheon and evening session the Home and School Association delegation joined with the convention in a joint session. The co-eds of Marquette University issued a daily paper on the doings of the convention. Miss Katherine R. Williams was reelected president.

Chicago Council of Catholic Women Hears Miss Hooley

JUST as the pioneer mothers who braved hardships and reared large families were not too busy to help their neighbors, so the modern Catholic woman, interested primarily in her own home and family, is not too busy to interest herself in public affairs that affect the well-being of others, Miss Anne Sarachon Hooley, of Kansas City, president of the National Council of Catholic Women, declared in an address at the annual Fall Assembly Luncheon of the Council of Catholic Women, of the Archdiocese of Chicago, October 12 in Chicago.

"The contribution of our forefathers was one of building," she said. "They erected a shelter for the hearthstone and the family, a shelter for the Living God, a shelter for the sick and the aged and the orphan. Yours is a different contribution. You come as pioneers into an age barren of spiritual life. You come among a people hungry for the things which you have and they have not."

Miss Hooley referred to a meeting which she recently attended at the White House. Addressed by the President of the United States and several notable speakers, she stated that this point was stressed over and over again: we have unfortunately many people suffering from hunger and want, but there is a greater poverty more devastating and far-reaching in its influence—the poverty of the spirit.

The Most Reverend Bernard J. Sheil, D.D. Auxiliary Bishop of Chicago, and Hon. Edward J. Kelly, Mayor of Chicago, Miss Hooley and Mrs. Nicholas F. Brady, chairman, National Board of the Girl Scouts of America, were guests of honor.

The Rev. James C. Curry, executive director of the Council of Catholic Women in Chicago, reviewed the past year's work and called upon the more than two thousand Catholic women in attendance to lend their aid toward the success of the coming year's work.

"The Shadow of American Decline"

By VERY REV. DR. EDGAR SCHMIEDELER, *director of the Family Life Section, N. C. W. C. Social Action Department.*

An up-to-date discussion of our population problem; stating facts, indicating causes, suggesting remedies.

In the years 1921-23, the author points out, there was in the United States an average total population increase of 1,900,000 a year; in the years 1931-33 there was a gain of only 800,000 a year. He discusses the significant questions: "Will this downward trend continue? What is the outlook for the future?"

Of special interest to study groups. Price 5 cents per copy. Address orders to

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Lincoln Council Members Honored by Holy Father

NE HUNDRED and fifty-seven women attended the annual fall convention of the Lincoln Diocesan Council Catholic Women held in Lincoln Tuesday, October 22. he convention opened with a solemn pontifical Mass cele-ated at St. Mary's Cathedral. Before the Mass, the ost Rev. Louis B. Kucera, Bishop of Lincoln, blessed the signia and invested five women of the diocese with the apal decoration *Pro Ecclesia et Pontifice.* Those so hon-ded were Mrs. W. E. Straub, of Lincoln, first president the diocesan council; Mrs. Mary E. Ohlheiser, Lincoln, esent head of the council; Mrs. J. J. Cullen, of Avoca, anery president; and Mrs. E. J. Brady, of McCook, dean-y president. The sermon on Catholic Action at the Mass as preached by the Rev. Ferdinand Mock, of Crete.

At the business session, sixty parish groups were re-orted as affiliated with the council; also fourteen P. T. A. oups and one hundred study clubs.

Resolutions thanking the Holy Father for his favors and nors bestowed for his fatherly solicitude for the flood fferers of the diocese, were adopted, as well as a message thanks to Bishop Kucera and welcome on his return from s *ad limina* visit. Other resolutions adopted commended e Catholic press, especially the Southern Nebraska edition *The Register;* urged support of the P. T. A. and Youth ovement; recommended that Catholic women make a study social service in their own localities, especially in the rk of St. Thomas' Orphanage; reaffirmed opposition to ligious tests for public positions; disapproved action of e Federation of Women's Clubs and American Association University Women on birth control and asked Catholic men members of these organizations to express their dis-proval as occasion arises; pledged cooperation to the ral Life Movement and expressed a hope for world peace. At the noon luncheon with Mrs. Ohlheiser presiding addresses were delivered by Bishop Kucera and by Miss St. Martin, Very Rev. William Dillon, O.M.I., of McCook; Rt. Rev. Msgr. J. E. Hahn, of Orleans; Mrs. E. E. Hartz, Rev. Anthony Greusser, of Bloomington; Rev. L. F. Obrist, of Lincoln, and Rev. Maurice W. Helmann.

The Cathedral Study Club group presented a model session, with Miss Elizabeth Sheehan as leader, on the beginning of the so-called Reformation. The Avoca Study Club gave a short parliamentary drill.

OUR CATHOLIC CHARITIES GO FORWARD

(*Continued from page* 11)

due Bishop Schlarman for the new spirit he injected into its deliberations in Peoria. His dominant thought was that the whole program should be riveted firmly in the sacramental and liturgical life of the Church and he was not disappointed. The thanks of the Conference are also due Monsignor Wagner for the able and self-sacrificing leadership he has provided as president during the past two years. He has passed on traditions of self-sacrificing labor that can not easily be maintained.

In conclusion, let us reiterate that the conference has made a notable contribution to the progress of the great Catholic social movement in the United States, of which it is a part, by its constructive thinking and its outstanding leadership. What is needed now is a greater number of leaders with a clear grasp of Catholic philosophy in relationship to current issues. The conference has passed out of the pioneering state and should be prepared now for more positive and vigorous action.

A CURE FOR COMMUNISM

(*Continued from page* 16)

ld no property at all, will not consent to common owner-ip, it is easy also to reach the positive conclusion that rce will be necessary. Thus convinced, a person becomes ther an active or a dilettante Communist; and if the rmer, he tries to bring revolution on; he seeks to attack tilessly every evil thing, every evil part of every good ing and even every good thing; he belabors and for-ears every existing social institution; he puts on curtain-isers of violence so as to train the revolutionary ardor d revolutionary practice of the people; and he penetrates ery existing social institution, if possible, that can help any way to hasten revolution.

There is one temporary way of ending the danger of mmunism. It is the utter suppression of every opposition the present system. That suppression is called Fascism. t it is an illusion. For suppression is itself wrong and bound to collapse; and Communism may itself succeed a scist era. At least it will remain a living danger reafter.

There is, in fact, no way of ending the threat of Com-nism save by making the production and distribution of ods serve the people. If we content ourselves with fight-g Communism directly, without showing its origin or vocating and living up to positive Catholic social teach-g, we may have results with certain individuals. But in doing there is danger that we will not help to wipe out e injustices that breed Communism. There is even dan-r that we will be standing on the side of those who fend the present wrongs. Then we deepen the injustices d thus, in fact, hasten Communism. The surest way to ht Communism is to create a new social order. The rest way is to make Catholic social teaching live in nomic life and in government.

PAMPHLETS ON MEXICO

Available at N. C. W. C. headquarters are the following pamphlets dealing with the persecution of the Church and of Religion by the Government of Mexico:

Mexican Bishops' Pastoral: Liberty for the Church; Work of the Church for Social Betterment.

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Religious Liberty in Mexico—*Report of a Deputation to Mexico appointed by the American Committee on Religious Rights and Minorities.*

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